

THE

שֶׁקֶל

# SHEKEL

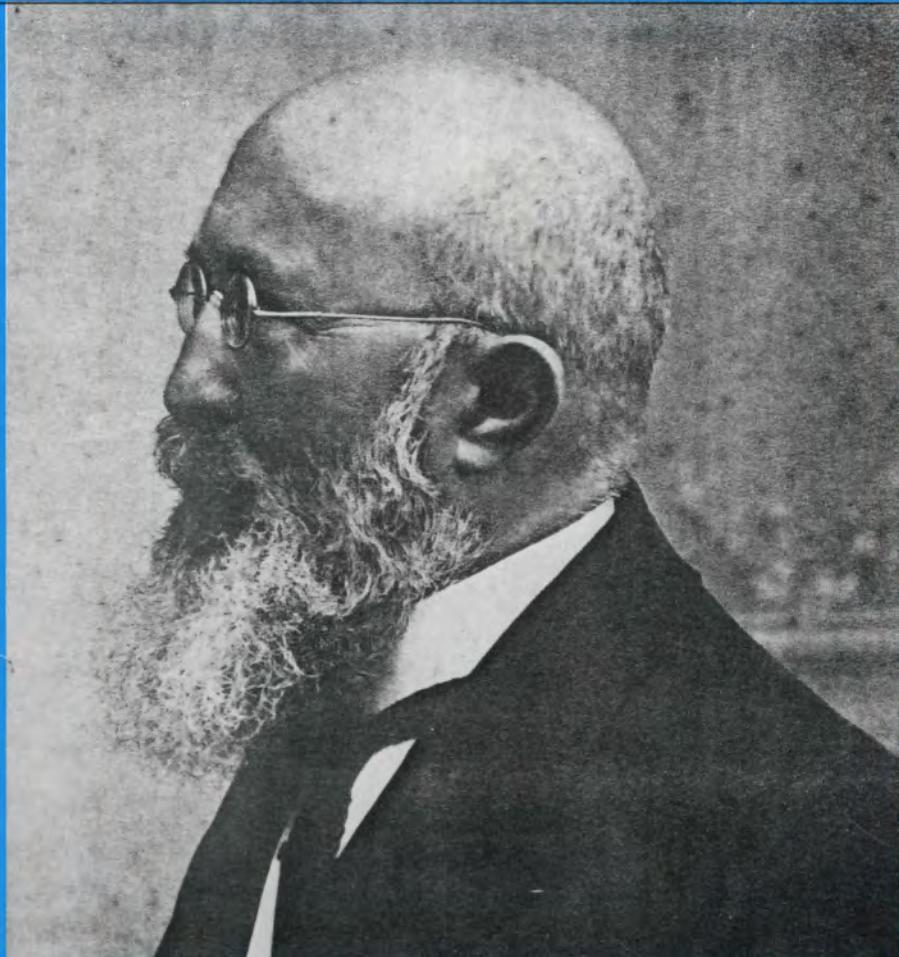
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September-October 1993



Mordecai ben-Hillel Hacohen  
A Patriarch of Jewish Palestine

# OUR ORGANIZATION



## AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.- Junior \$5.-. Club membership \$15- Send all remittances, correspondence undelivered magazines, change of address and zip code with old address label to:

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## THE PRESIDENT'S MESSAGE

by MOE WEINSCHEL

visitors brought to coin.

Mr. Shalom Peri, Managing Director of IGCMC and Ms. Tamar Gilead, Head American Desk attended. It was their first visit to a numismatic convention and they were delighted with the activities. A special AINA/IGCMC meeting was held on Thursday, July 29th. It was well attended and all were brought up to date on AINA/IGCMC events. This was followed by a question and answer period, which gave us some ideas for future use.

There was also a drawing for 2 sets of "Wildlife of the Holy Land" coins in BU and Proof. About 1200 visitors registered for the drawing. Many special gifts and more than 400 copies of the SHEKEL were given to visitors who came to the IGCMC table.

On August 5th, J.J. Van Groyer, Ed Janis and myself attended a special presentation at the U.S. Holocaust Museum in Washington. Mr. Shalom Peri presented a set of the new coins, Revolt and Heroism commemorating the 50th anniversary of the Ghetto uprisings and a set of medals "In Memory of the Concentration and Death Camps". Both housed in beautiful olivewood cases appropriately inscribed. The sets were well received and the presentation was followed with a tour of the Museum exhibits. This was a very moving experience and is a MUST for everyone.

At this writing, we are preparing for our Sept. convention which, with some new ideas, will hopefully be well attended. We will conduct the convention three weekdays, Wed. Thurs. & Fri, Sept. 8, 9, & 10. It will stay open until 9:00 PM to accommodate collectors who wish to attend after work in the City. There will be the usual Stack's Auctions and a Medals/Exonumia Auction by Charles Kirtley.

The flyer for the Educational Tour to Israel Mar. 5th to 21st, 1994 is included with this mailing. We already have more than 25 people who have indicated participation.. It looks like we will have another Great Tour. Make your mind up quickly and mail in the form so that you too can enjoy this marvelous experience.

Shalom, *Moe*

# *Reuven Rubin, 100th Anniversary of his Birth*

**by Edward Schuman**

Reuven Rubin was born in a Romanian ghetto in 1893. In 1911, at the age of nineteen, he traded his bicycle for three gold coins and traveled to Palestine where he enrolled in the Benzalel School of Art in Jerusalem for one year. Afterwards he left for Paris to continue his studies in the art center of Europe. During World War I, he returned to his native Romania, however in 1921 at the bidding of Arthur Stieglitz, a leading American exponent of modern art, he came to the United States where he held a successful one man exhibit in New York City. By 1922 he settled permanently in Palestine and became a contributor to Jerusalem's first art exposition held in the Tower of David. Later, he helped to found the Israel Association of Painters and Sculptors.

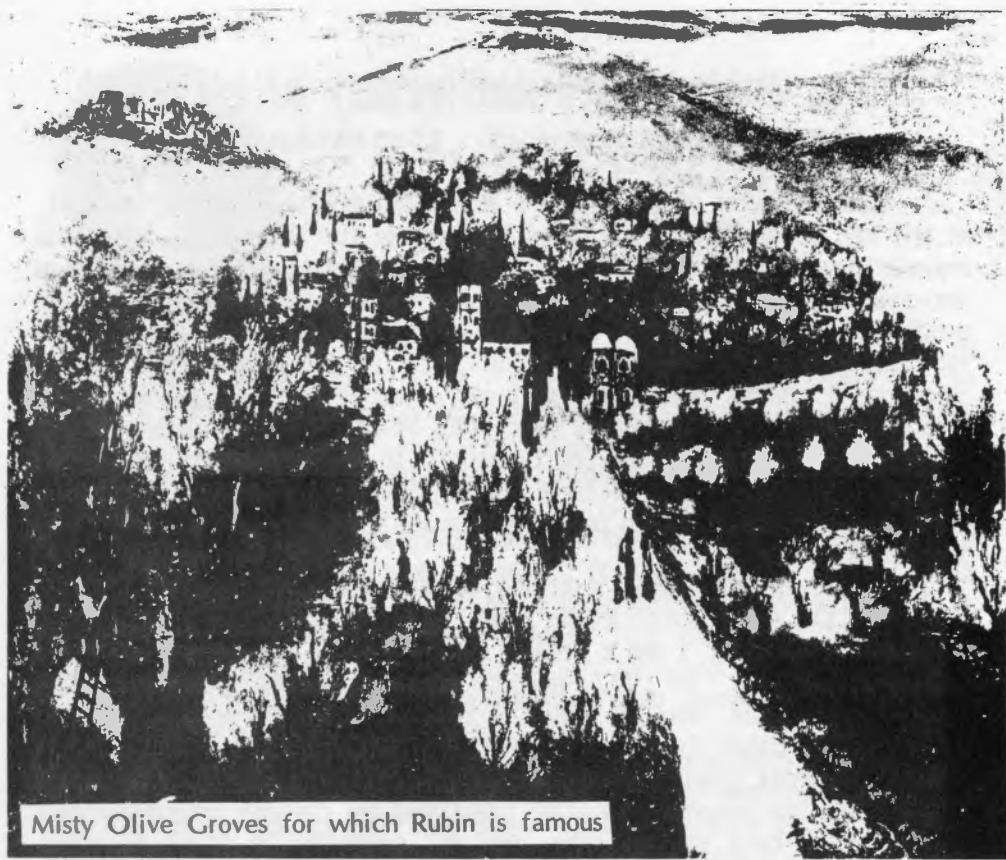
In 1923, he published a series of wood cuts entitled "The God Seekers". On this theme, Rubin said "I wish only to express the idea of a supreme being. I am a seeker of a God who will end the sufferings of humanity." In 1932, his one man exposition inaugurated the Tel-Aviv Museum, and he began to design and paint scenery for the Habimah and other Tel-Aviv theaters.

Rubin's work expresses his close association with Erez Israel. His early misty landscapes with olive trees and his dreamy interpretations of Jerusalem held aloft can be seen in museums in Paris, London, New York, San Francisco, Los Angeles, almost throughout the world. His still life, portraits and local scenes are prized works of art, eagerly sought after by the art collecting fraternity.

In addition to these subjects, Rubin returned often to Bible stories, and during the 1960's, published three albums of lithographs on this topic: King David, Visions of the Bible and the Prophets. Rubin said "Art is an expression of love...my fancy, my country, my people.. To paint means to sing and every artist must sing his own way." These signed lithographs are highly collectible, and seven of these works of art have been framed and are on display in the author's home. During an early A.I.N.A. tour to Israel, our group was fortunate to visit with Rubin at his home in Caesarea.

Reuven Rubin was Israel's first minister plenipotentiary to Romania in 1948-50. Can one imagine the thoughts that must have gone his mind after being born in a poverty stricken Romanian ghetto, and then his return to his birth country as an Ambassador from the new State of Israel's.

In addition to his paintings in all mediums, Rubin designed the stained glass panels for the President's residence in Jerusalem. His rendition of Jacob and the Angel, done in wrought iron in 1966, is displayed in a prominent place in the Knesset.



Misty Olive Groves for which Rubin is famous

To commemorate the centenary of Rueven Rubin's birth, the Israel Government Coins and Medals Corporation has issued several items. A series of three medals, issued in gold, silver and bronze. The medals all share a common reverse, that in relief of Rubin's artwork of "Saul and David". Young David plays the harp at Saul's feet.

The obverses feature color lithograph copies of three of Rubin's finest works. The first one is of Elijah the Prophet being carried to Heaven in a chariot of fire drawn by horses of fire. (red horses). The second contains a lithograph depicting the Prophet Jonah in the belly of the whale in the depths of the sea, with a ship and the setting sun in the background. The third is of a color lithograph of Rueven Rubin's self portrait showing himself seated by his easel, in front of an olive tree and a white dove. The colors of the lithographs are exact duplicates in miniature of the original works of art. The magnificent color brochure which accompanies the price list from the A.I.N.A. new issues office enclosed with this mailing illustrates in greater detail these unique works of art. The biblical designs are also offered in unique adillion form, in both gold and silver, which would certainly make a wonderful Hanukka gift to be worn with pride. All profits from the sales of I.G.C.M.C are earmarked for nature preservation and embellishment of the landscape in Israel.



## A Patriarch of Jewish Palestine by Edward Schuman

Mordecai ben-Hillel Hacohen was born in Mogilev, Russia in 1856. At the age of eighteen he began writing for Hebrew and Russian-Jewish publications such as *Ha-Levanan*, *Ha-Zefirah* and *Ha-Kol*. By the age of twenty, he was on the editorial staff of *Ha-Shahar*. In his more than sixty years of literary activity, which he pursued despite his many business and communal commitments, Hacohen contributed to numerous periodicals and newspapers and published a large number of books.

He was able to maintain a comfortable middle class home for his family, due to a partnership with his father and uncle in a timber and sawmill business. Summer months were spent with family relatives at resorts on the River Soj, a tributary of the Dneiper River. He was a respected public figure in his town - the president of the Gomel Merchants' and Industrialists' Association, which included both Jewish and non-Jewish members.

With the rise of the *Hoveve Zion* movement in Russia, he published an article in the Hebrew publication *HaMelitz* depicting the dire economic plight of Russian Jewry, with a clamor for the Jews to emigrate to Palestine. In 1880, he wrote a comprehensive survey of Jewish agriculturists in modern Russia for the Russo-Jewish publications. He first visited Palestine in 1889 and published his impressions of the land in *HaMelitz*. His article "Kumu ve-Na'aleh Ziyyon" "Arise and Let Us Go to Zion" was the first of a series of articles on the new movement.

In 1891, Hacohen founded two societies in his home town of Gomel dedicated to promoting settlement in Palestine. He again journeyed to Palestine on their behalf where he became involved in the purchase of land for Jewish settlement. He reported extensively on this journey in *Lu'ah Ahi'asaf* criticizing the colonizing activities of the *Hovevi Zion* and of their agent. Hacohen foresaw the urgency for escalating land purchases so as to provide a haven for Russia's oppressed Jews.

He was a delegate to the first Zionist Congress in 1897, and was the first speaker to address the gathering in Hebrew. He also attended the first and second conferences of Russian Zionists held in Warsaw in 1898, and in Minsk in 1902. In 1907 he settled in Palestine. He was among the founders of the new town Tel-Aviv, created for Jewish living away from Arab Jaffa and became its civic leader.. A hand signed copy of the document used to finance his house in Tel-Aviv is illustrated courtesy of his grandson, Nahum Hacohen, former Director of the New York office of the Israel Government Coins and Medals Corp. Nahum has verified the authenticity of the documents used to illustrate this article and has supplied much information and the 1915 photograph of his grandfather illustrated on the cover of this issue.

## התקשרות

בין האזרן ולמן-דר לונדון מורה של ר' יעקובס קאנן עפ"י הרשאה יומיים 3 ו-5 מאי 1905 מעז אחור ובין האזרן **הרב מרדכי רוזן דה-רין** מסדר השני נכתב ונגמר והקשר הוות ברכבת  
ברון יומן לצלען גראנץ טריינר בברגנסן האנתרופולוגיסטי

א) האז החני ה- 1992 מיל' 1992 מיל' סח"ב לבנות בית להארון יעקבות קאנן  
בתקת אדרטת הנרשט בספרו - 34 - מהרשם הכללי בכרכם הגנאי כרכם-בבאלן הגנאי בצדנה של יפו על דרכ שכם השיך להארון עמי קשטיין כחן נסיך גלאון מיל' כהנויות וחכונות הדרש והדרשתה

הצהרים לה והזהרים שני הדרים. **הארון תניין נח נח** (ב) הצד השני מקבל על עצמו להציג כל החדרים לנכון הגוכה, בין חדר עץ, ברול ואבן ובין כל יתר החדרים, מטבחים וחדרי טבבים וויהדר שבחבים ומוחביב כי הדירות והחלונות וכל צרכי הבניין יהיו טבבים, נאים וווחים ובו כל השכורה תהיינה מוחננת וסחורה באותו היורט טוב.

ג) הצד השני מתחייב לנטר כל הבניין הנוכר וכל השין לו נטש **ו (היה) ייעלם** סדרום.

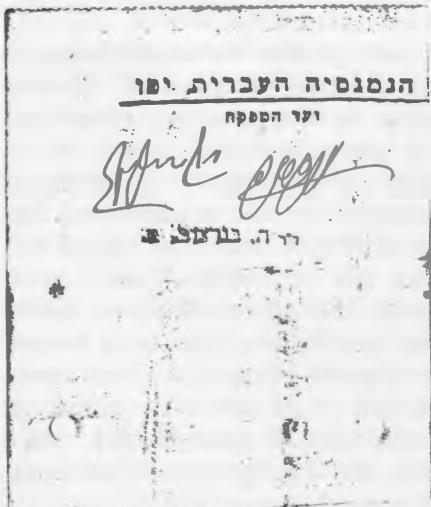
ד) הצור הראשון תחביב שלם להצד השני סך **2,000,000 ₪** פרנק שחרור הבניין הנזכר עם כל השיקול. הסכום הזה צוין הוא שלם לו לשועורים לפי חום חלק סותבנין ולפי ערך העבורה הנגמרת, כפי ראות עינו רמשניא שיעמיד הצד הראשון ולפי החלטתו, הרשות להצד השני שופר הבניין תחיה יוט שופר הבניין סכום כוה שוויוה סכום, לפי אותן עיני השופרנות, לנכון ביום הבניין וכל צרכיו עד אשר אם עשוור הצד השני מלטמור

את הבניין הזה כוכן המונבל יהויה ביר הצד הראשון לנפור עוד חומו מוכפף שעכבר.  
 (ה) אם יוסיף הצד השני על הבניין או יוספה אותו יתר על הנקבע בראש וורישתו הוגנרת אין לו לבקש מהצד השני יוספה על החומר הנגבר.

1) אם ימגע או יאזרה הצר השני סלטדור את הבניין עפ"י ותנאים הנוראים בוםן הטויער אע' הרשות לזר הראשון לבלתיו על חשבן הצר השני ולוחזיא מוחבק הנעכט בידו כל הוצאות הרוחשות כטה' שתעלני, אך לא יספק בכפוף הנעכט אוו ייהה על הצר השני לשלוט או כל המותר שידרש לנדר הבניין.

כתב ונתהם הקשר הזה,

In 1914, during World War I, the Jews of the Yishuv in Palestine came under great hardship. Funds from Europe were cut off because of the war. A severe scarcity of money in Palestine made business impossible to conduct. Emergency scrip notes issued by the Tel-Aviv Municipal Council were declared illegal by the Turks, who demanded their recall and unleashed harsh punishment to the originators. The Anglo-Palestine Co., the British chartered Jewish bank was closed and forced to operate clandestinely since the Ottoman Turks, who controlled Palestine were at war against the allies which including England. To alleviate these hardship conditions, the bank issued "registered checks", denominated in French Francs, which were hand-signed by the officers of the bank and by trustworthy influential people, whose signatures would give credibility to these checks. Since they were denominated in French Francs, the Turkish government did not consider them as currency and permitted their circulation.



The illustrated Ten Franc check has the rubber stamp of the Herzliya Gymnasia and is signed and endorsed in Hebrew by Mordecai ben-Hillel Hacohen. Hacohen was a driving force in the building effort of this first Jewish high school. The impressive building is illustrated on a medal commemorating the 50th anniversary of the school. It no longer exists, having been demolished for a commercial complex.

The 20 Franc check also bears the rubber stamp imprint, and is signed by Hacohen along with two other members of the executive committee of the school. It is because of the very high esteem the signers of these documents held in the community that the scheme of registered checks was accepted and the currency shortage alleviated.

In 1918 Hacohen became one of the founders of the *Va'ad Z'mani*, the Provisional Council of the Jews of Palestine. He founded and was prominently associated with numerous educational, communal and financial institutions in the country. He was also the founder and served as president of the Jewish Arbitration Court (*Mashpat HaShalom Ha'Ivri*).

In 1927-29 *Olami* (My World) his memoirs was published in five volumes, and in 1929-30 *Milhemet Ha'Amim* another five volume set of a diary of World War I. His voluminous memoirs, diaries and articles are among the most reliable and valued source material of the period. Unfortunately these are written in Hebrew and most have not been translated to English.

Two of his sons, Hillel and Shimon were founders of the farm village of Binyaminia in the Sharon plain. Another son, David, born in 1898, was the director of Solel Boneh, the giant construction and labor co-operative of the Histadrut, as well as an active Hagana agent. A veteran Knesset member, he was chairman of its Foreign Affairs and Security Committee. He was the first Israel ambassador to Burma, and the pioneer of Israel's aid programs in developing countries. He is particularly remembered by the writer for the wonderful speeches with which he greeted the early A.I.N.A. group tours to Israel, and his passion for smoking fine cigars of which we had a personal pleasure in obtaining for him on several occasions. The article "Banknotes in Sunday Newspapers" in this issue is taken from his book "Time to Tell".

But there is still more to Mordecai ben-Hillel Hacohn's legacy. His daughter Rosa was married to Shlomo Ginnossar, son of Ahad Ha-am, and for many years national chairman of WIZO in Israel. Another daughter Hanna, was the wife of Dr. Arthur Ruppin, who developed agricultural settlement in the Yishuv. His brother's daughter, (his niece) Rosa was Yitzak Rabin's mother. He is called Yitzak after his grandfather, Yitzhak Hacohen (1850-1915).

His children have all led illustrious lives intertwined with the Zionist history.. This true patriarch of Jewish Palestine, passed away in 1936 in his eightieth year.

# The ALEPH BETH Page

## ...Dedicated to the Beginner

by *Edward Janis*



Q. A few issues ago, you told about the Pruta series of coins all showing the date of 1949 even though the dates were not changed for 1950, 1951, 1952 etc. Isn't it true that the silver pieces, the 250 pruta and the 500 pruta were not struck in 1949 or even in 1950? Why were they dated 1949?..Is it also true that a Nazi sympathizer had the letter H put under the "football" on the bottom of the reverse in memory of Hitler?

M.G., Albany, N.Y.

A. I regret that I was not clear in stating that all Pruta series pieces, except the 25 mils, which carried the actual striking dates of 1948 and 1949, were dated 1949. This does not mean that each of the coins, the 1 pruta, 5 pruta, 10, pruta, 25 pruta, 50 pruta, and 100 pruta had issues in 1949. Only the 10 pruta, 25 pruta, 50 pruta and 100 pruta pieces had issues with actual matched coin and strike dates even though subsequent years still showed the 1949 date. I believe that you were confused with these two silver issues because none were struck in 1949. The first silver 250 pruta and the 500 pruta coins were struck in 1951. Both were struck in 1952. Only the larger 500 pruta was struck in 1953.

I have not heard the H for Hitler nonsense in ten years. The H below the "football" is for the Mint Birmingham, Ltd., England, also known as Heaton's Mint; the mint that struck these H marked 250 silver pruta coins.

Q. At a flea market, I purchased a silver medal about the size of a U.S. silver dollar that reads IVDAEA CAPTA on one side together with chains and ISRAEL LIBERATA with ten stars on the other. The seller told me that the medal was issued by the Israel Government as a celebration medal for the 10th Anniversary of the country in 1948. I own a few other Israel Medals and their edges read "State of Israel" in both Hebrew and English. This medal reads "Israel Government Approved Issue 1948-1958" only in English. Is this an official medal or a private one? J.P., Trenton, N.J.

A. This is an unofficial Israel Government State Medal (SM-1 Haf. Pg. SM-10). This first state medal was issued in 1958 under the auspices of Israel's Tenth Anniversary-World Committee. It was after the tremendous success of this medal that a special department was set up in the Prime Minister's Office which later became the Israel Government Coins and Medals Corp. The medals starting in 1962 carried on the edge "State of Israel in Hebrew and English separated by the Menorah.

## Banknotes in Sunday Newspapers by David Hacohen

In 1933, I had been sent by the Hagana to Antwerp to assist Zakhar Arieli, who was working there as the organization's permanent representative. When the Zionist Congress met in Prague in the autumn of that year, I traveled there to attend. On my way back to Antwerp, I stopped for a week in Berlin to settle a problem connected with some Mauser rifles that our comrade Moshe Shapira had bought in Germany.... Hitler was already in power.

In Berlin I stayed with the sister of my brother-in-law, Dr. Arthur Ruppин. The Zionist office was still functioning in Meinekestrasse, under the direction of Georg Landauer, assisted by Enzo Sereni, who was organizing immigration to Palestine. Ruppин's sister asked me if there was a possibility of getting a certain sum of money out of Germany despite the laws prohibiting any transfer of currency. I spoke to Sereni and discovered that he could effect the currency transfer through an acquaintance of his in the Italian diplomatic corps on payment of a hefty 25 percent commission. Glad of such an opportunity, my hosts entrusted to me a considerable sum of money that they had been keeping in the house - the equivalent of nearly two thousand pounds sterling, all in German bank notes. I arranged with Sereni that on the evening of my departure from Berlin the next Sunday, we should meet in the railway station restaurant about half an hour before my train was due to leave, and that I would hand him the bundle of German mark banknotes wrapped in paper.

I arrived at the railway station in good time, reserved a seat in a second-class compartment, and went out of the train to the restaurant with the package under my arm to meet Sereni. I waited and waited till there were only a few minutes left to the train's departure, and still no Sereni. I was surprised and very upset. The train began to pull out. I ran back to my carriage, just in time, and there I was with my baggage and the package of banknotes. All that night, on the long journey from Berlin to the Belgium border, I remained wide awake, turning over in my mind various schemes for getting the money safely past the border guards. When dawn broke, I went out into the corridor and stood there looking through the train window at the placid landscape, my mind full of gloomy thoughts.

At this time, a Jewish looking young man came and stood beside me and struck up a conversation. He too was traveling to Antwerp, having left that city a few days before on a visit to Berlin, and now he was returning home. He asked me questions about myself and about Palestine and the Zionist Congress from which I was returning. At the same time he took me to task for being so ignorant in money matters, and not knowing anything about currency regulations between

Germany and the outside world. How could I have left Prague to spend a few days in Berlin carrying in my pocket sterling bank notes that I had changed into marks in Berlin, when for these same English pounds, I could have bought speermarks in any bank in Prague for 25% less, and these speermarks were legal tender all over Germany. He went on to ask how was it that the Jews of Palestine had lost all business senses and no longer knew how to exploit the opportunities offered by the manipulation of exchange rates? Take himself as an example. He had purchased all the money he intended to spend in Germany in these cheap but good speermarks, and, as a result, his whole stay in Germany had cost him practically nothing.

When this young man discovered that I had only thirty marks in my pocket, he was again outraged, since I was entitled to take up to fifty marks out of Germany. Since we had now become "friends", he begged me to help him by taking about fifty marks from him. With my sports jacket, flannel trousers, and English looking height and build, he said, with my British (Palestinian) passport and fluent English, I would certainly not be searched by the customs officers, nor would the maximum of fifty marks be strictly applied to in my case. I agreed, but only on the express condition that I would declare the whole sum of money in possession, including his illegal excess, but that I would absolutely bear no responsibility if it was confiscated.

Meanwhile, the train pulled into Cologne station, where it stopped for about half an hour. I got out of the train to drink a cup of coffee and noticed that the newspaper stalls were already open. I bought copies of the *Observer* and *Sunday Times*, and a roll of adhesive tape, then returned to my compartment.

After the train started again, on its way to Aachen on the German side of the Belgian border, a journey of less than an hour, I wrapped the package of banknotes in one of the newspapers, left the compartment, and locked myself into the toilet. There, I spread the newspaper out on the floor, and placed the many fifty and one hundred mark notes between its pages, fixing them in position with very small strips of adhesive tape. Every page now had a number of bank notes stuck to it. This made the newspaper much bulkier, but it could be still folded. I returned to my seat. The German passengers had left the train at Cologne and the compartment was empty. A few minutes later, the train drew into the Aachen station and stopped for quite a long time for inspection on the German side of the border.

I sat in my place next to the door to the corridor, with the unnaturally bulky newspaper on the seat to my right and my suitcase on the rack above my head. I sat there calm and relaxed - my legs stretched out onto the seat opposite, after the English manner, a Players cigarette in my mouth, reading the second newspaper, which I held wide open in front of me.

After a few moments a German customs officer entered and found his way blocked by me and the newspaper. Rising to my feet, I threw the newspaper that I had been reading on top of the folded newspaper on the seat, took down my case and opened it so that the top was thrown back over the newspapers. In fluent English, I told the customs officer that he could see for himself that I had nothing in my baggage but a suit, shirts, ties, underwear, a pair of pajamas, shaving gear and one or two books in English. When the officer asked how much money I had with me, I emptied out all my pockets and counted the separate notes and coins - altogether about eighty marks. In the meantime, the German was enjoying the aroma of the English cigarette in my mouth, so I split the pack equally with him, giving him ten cigarettes wrapped in the silver foil and keeping the rest for myself for the remainder of my journey to Antwerp. As for the sum of money over and above the permitted fifty marks, I suggested giving it to him, against a properly made out official receipt. However, whether it was because of the cigarettes or because of the honest express on my face, the German was decent enough to let me keep the few extra tens of marks. He shook my hand and left the compartment, while I returned to reading my newspaper, with the suitcase next to me.

A quarter of an hour later, the train moved again, and entered the Belgian part of Aachen, Aix-la-Chapelle. Going back again to the toilet, I took the banknotes out of the newspapers, stuffed them into all the pockets of my jacket and trousers, and returned to my compartment. In the corridor, I saw the young Jew whose acquaintance I had made that morning running towards me in alarm. For the last fifteen minutes, he had been anxiously searching for me wondering where I had disappeared with his money. I assured him that everything was all right and we calmly entered my compartment as the train gathered speed through the Belgian countryside.

Then, very slowly, I began to count out his fifty marks, emptying out my pocket of hundreds and thousands of marks in banknotes, arranging them in piles and counting them. Stupefied, the young man kept glancing apprehensively at the Belgian ladies who had in the meantime occupied the other seats in the compartment. With studied calm, I explained to him that there was no law forbidding me to count my money; and I politely suggested to him that he should return to his own compartment and leave me, the Jew from Palestine who had lost all of his business senses, to finish reading my newspaper in peace.

## **"Daddy" William S. Rich** **by Gene Hynds**

One hundred forty years ago, Abraham Newman, one of the earliest Jewish settlers in Newark, New Jersey left his congregation B'nai Jeshurun which was almost entirely composed of German and Bohemian peddlers and businessmen, who only spoke the German language of their non-Jewish neighbors. He called together a group of less prosperous Yiddish speaking Russian and Polish Jews and commenced conducting religious services in his home on Bank Street.

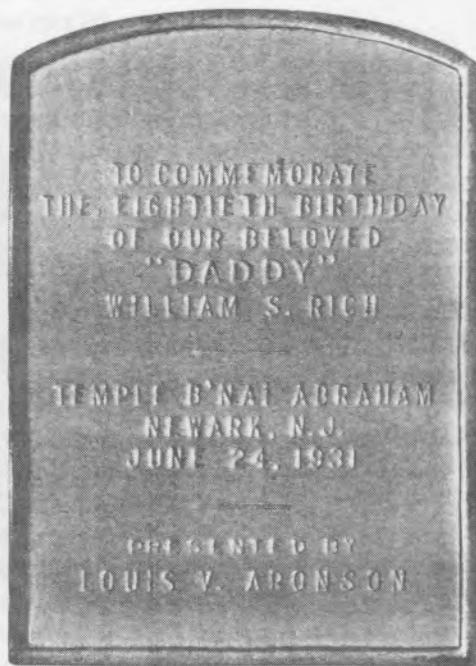
The group grew and soon incorporated as a synagogue in 1855, adopting the name B'nai Abraham in appreciation of Abraham Newman's interest and generosity. The congregation purchased its first building, the former First Baptist Church in 1861. By 1897, having outgrown the building, a cornerstone was laid for a new 900 seat synagogue on the corner of High Street and 13th Avenue.

Twenty five years later, again having outgrown this building, a brand new synagogue and community center was erected in the Clinton Hill section of Newark. On September 21, 1924, this new edifice was formally dedicated. The world renowned cantor Yossele Rosenblatt officiated at the dedication ceremonies. The architect Nathan Myers designed this impressive elliptical Neo-Classic building, complete with its copper-domed skylight.

William S. Rich was born in Germany in 1851, and came to Newark as a youth. When he was 20 years of age, he joined B'nai Abraham. During his life time he was noted for his philanthropies. While a jeweler by profession, he was an honorary vice president of Newark Beth Israel Hospital, a director of the Jewish Children's Home, the Jewish Anti-Tuberculosis League, and for many years served as chairman of the relief committee of the United Hebrew Charities. He served as president of the Globe Building and Loan Association and director of the Richmond Building and Loan Association, both of which specialized in granting loans for home ownership.

William S. Rich was president-emeritus of Congregation B'nai Abraham, having been a member of the congregation for over sixty years. To commemorate his 80th birthday, a bronze plaque medal was struck.

The obverse has his portrait and the words "Daddy" William S. Rich. The word "Daddy" being used as a tribute of endearment as he was the longest active surviving member of the congregation, and it is evident that he had contributed much to the synagogue in both service and finance.



The reverse in raised block letters reads:

"To Commemorate the Eightieth Birthday of our Beloved  
"Daddy" William S. Rich.

Temple B'nai Abraham, Newark, N.J. June 24, 1931  
Presented by Louis V. Aronson."

Louis V. Aronson was a graduate of the New York Technical School. Shortly after graduating, he established an art metal manufacturing business in his home city. In 1894, he relocated to Newark, New Jersey where he founded the Art Metal Works, regarded at that time as being among the largest concerns of its kind in the world. Aronson was the inventor of the Ronson Repeater, Ronson Sparkler and Ronson Lighters. He served as an official in many banking, insurance and building loan institutions, probably together with "Daddy" Rich. He also served as the treasurer of Temple B'nai Abraham and in all probability this medal was manufactured in his plant.

Ironically, "Daddy" Rich passed away October 28, 1931, scarcely four months after the presentation. The New York Times printed a length obituary of his demise from which the personal facts of his life were gleamed.

While the city of Newark had at one time a Jewish population of over 100,000, the majority of the city's Jews moved to the suburbs over the past few decades. Congregation B'nai Abraham exists today as a conservative synagogue in Livingston, New Jersey.

## A Proskurov Promissory Note by Steve Volis

The city of Proskurov, now called Khmeinitzki, is in the eastern part of the Ukraine. Jewish presence was recorded in the town since 1756, when 750 Jews paid their required poll taxes. By 1847, the number had increased to 3,107. With the expansion of the city towards the end of the 19th century, Jewish population increased reaching in excess of 12,000 or about 40% of the population.

The city abounded with cultural and communal activities created to help raise the poor meager living standards which existed for most Jewish life in Russia at that time. The Jewish Community Council in Proskurov issued the illustrated promissory note. The note is printed entirely in Yiddish. It has been translated by Max Mermelstein, of AJS Travel, the booking agent for the A.I.N.A. tours, and a fluent Yiddish reader. It translates as follows:

**Jewish Community Council in Proskurov  
Promissory Note #327/Serial D**

The Jewish Community Council of Proskurov borrowed 15 Rubles from .....and undertakes to repay them in the year 1919 on the following dates: A) January 02; B) April 02, C) July 02.

In case the loan is not repaid on the above mentioned dates, the borrower has the right to claim according to the law of the land.

Signed: Three members of the board and the Chairman of the Finance Committee.

The round rubber stamp in Yiddish and Hebrew reads:  
Executives of the Proskurov Jewish Community Council.

Beyond any doubt, this note was not repaid for during the Russian revolution, a few months afterwards, with the retreat of the Ukrainian troops before the Red army, Proskurov suffered one of the most vicious pogroms of the civil war period. Units of local Communist troops, both Ukraine and Jewish, rebelled and attempted to gain control of the railway station. On the failure of the attempt, the leader of the troops stationed in the city, Gen. Semosenko, gave orders to slaughter all the Jews. On February 15th, 1919, Semosenko's troops marched into the city, methodically killing every Jew they could find. Three and a half hours after the slaughter began, a telegram was received from headquarters calling a halt to the slaughter. In the meantime, 1500 Jews had been slaughtered and thousands injured.

In 1926, there were 13,408 Jews in the city, about 42% of the population. With the German invasion of Russia in the summer of 1941, Proskurov's Jews were herded into a ghetto and murdered; the last on November 20th, 1942. A 1959 census recorded 6,200 Jews, about 10% of the population. By 1970, the synagogue ceased to exist. Perhaps only this rare and possibly unique item of Judaica remains to remind the world of Proskurov's Jewish history.

## פראם כוראווער אַהֲרֹן קָהָלָה רָאֵן

הנְּבָאָה

## הוֹאָה בְּנֵי

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15 **הנִּזְבְּנָה** – מושג ותפקידו במשפט העברי

מִירָאָשׁ אֵין סַלְעָנָר טַעַר טַעַן: אָבָּא עַנוֹאָר, בָּבָא עַמְבָּר, בָּבָא עַמְלָל.

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Fischer

# First Natzweiler Concentration Camp Note Surfaces

By Lance K. Campbell



What may be the rarest piece of World War II era concentration camp scrip has just come to light. A previously uncataloged .50 Reichmark note from the Natzweiler concentration camp has been reported by an overseas source. Not only is this the first report of a .50 Reichmark note, it is the only known note of any denomination from the Natzweiler camp thus far reported.

The note measures 75X52 mm and is printed in black ink on tan cardboard. It grades a technical extremely fine to about uncirculated, but it clearly was never in circulation. Text reads "Pramienschein Über RM.-.50 Konzentrationslager Natzweiler." (Premium note for .50 Reichmark Concentration Camp Natzweiler). There is an overstamp, in blue, at the note's center with the Nazi eagle and the wording "Kommandantur K.L. Natzweiler Waffen SS." A printer's mark in the lower left corner reads "KL/100 -11.44/1.000.000." The note is punch-canceled in the center.

A number of German concentration camps issued very similar notes known as "Pramienschein" or premium notes. The Natzweiler note used the same design as some premium notes from Flossenbürg, Neuengamme, Ravensbrück, Mauthausen, Gross-Rosen, and Auschwitz. These were all prepared by the same printer. Premium notes were authorized by the "Service Regulations for the Granting of Favors to Inmates." The notes were supposed to be used by prisoners for

cigarettes and other canteen purposes, to fund inmate savings accounts, and for selected other purposes. In practice, the few premium notes that actually circulated were used almost entirely in the prisoner canteens.

The Natzweiler camp was located in the Alsace region of France, not far from the picturesque town of Strasbourg and the German border. Natzweiler was the only major concentration camp located in France. Its primary purpose was to provide a source of cheap labor to a German owned granite quarry. Besides quarry work, some prisoners were detailed to work in armament plants and to local farms as field hands. The peak population of the camp was approximately 7000.

The camp was constructed by three hundred prisoners in early 1941. It officially opened in July 1941 and began receiving regular shipments of prisoners the following month.

Natzweiler was one of the two major camps that received prisoner shipments code named "Nacht und Nebel" (Night and Fog) or simply "NN." The Night and Fog shipments consisted of captured members of the Belgian, Dutch and French resistance movements. These unfortunates were segregated within the camp as they were regarded as especially dangerous. They were also used in various medical experiments such as testing mustard gas.

Many cruel medical experiments were conducted at Natzweiler. Some prisoners were injected with typhus in order to test an anti-typhus vaccine. More than 100 Jewish prisoners were executed solely to provide a source of skeletons and skulls for medical and anthropological study in the anatomical institute at Reich University.

Natzweiler was the mother camp to approximately 40 sub-camps located primarily in Germany. These sub-camps, which accounted for another 14,000 to 15,000 prisoners, were usually small work camps that used Natzweiler prisoners as laborers in various industrial plants, farms, and mining operations. Civilian firms contracted with the German government to provide concentration camp laborers in return for a set fee.

With the report of the Natzweiler .50 Reichmark piece, notes from all of the major German concentration camps that made extensive use as prisoners as laborers are now known as well as notes from many smaller satellite work camps and transit camps. With one exception, notes were not printed for use at the extermination camps in Poland. Notes were issued at Auschwitz, the most infamous of the extermination camps, because many of the prisoners were used as contract laborers prior to their death.

While this note closes the "loop" in one respect, it also raises a number of questions. Was only one note, possibly a specimen, printed? Where has it been all these years? What about other denominations?

The printer's mark and punch-cancel are clues to help solve the first question. To begin with, let's analyze the printer's mark. Let's take a

look at what "KL/100-11.44/1.000.000 tells us. The initials "KL" stand for konzentrationslager (concentration camp). 100 is probably an internal order number. In this case I believe it is the first order for concentration camp notes printed during November 1944, which accounts for the next number. The last number, 1.000.000 is probably the number of notes scheduled to be printed. Please note that this is my educated interpretation of the meaning of the printer's mark. There are no surviving records that explain the official meaning of the printer's marks found on many German concentration camp notes.

Does that mean that there were one million Natzweiler .50 Reichmark notes printed in November 1944? I find this hard to believe for several reasons. The most compelling is that the vast majority of the camp population was evacuated in September 1944 and the camp was liberated by the French First Army on November 23, 1944.

One million notes for a camp that had a peak population of only 7000 prisoners doesn't make much sense either. Premium notes from other camps that employed similar designs and printer's marks also show large printings, typically 500,000 or 1,000,000. The relatively few surviving examples of premium notes would indicate print runs of much more moderate size than those numbers would indicate. The bottom line is that you have to take the information on the printer's mark with a grain of salt. The records containing dates and actual numbers of notes printed were probably destroyed in the last days of the war.

The punch-cancel also tells us something. A punch cancel normally means that the note is not valid as a circulating medium. Some notes were punch-canceled after they had been redeemed. Others, meant to serve as specimens, were never intended for circulation.

There are no reports from camp survivors that indicate the use of premium notes, or other types of camp-specified scrip at Natzweiler. I would guess that this note is a specimen. Circulating notes may have followed had the camp remained open longer. But, once again, we'll probably never know for sure.

Where has this note been all these years? Probably buried in a collection or accumulation assembled shortly after the war. Most of the recent concentration camp "finds" can be attributed to old-time collections/accumulations coming on the market for the first time. A bigger mystery is how the note found its way into the collection. Did a prisoner snatch the note off the camp commandant's desk while cleaning his office? We'll never know.

What about other denominations? If a .50 Reichmark was printed, surely other values were also printed. Premium notes using the same designs were usually printed in denominations of .50 Reichmark and 1 Reichmark. I wouldn't be at all surprised to eventually learn of the existence of a Natzweiler 1 Reichmark. On the other hand, events connected with the World War II concentration camps frequently fail to

make sense. This may, in fact, be the only note we'll ever see.

With the Natzweiler find, we now know of notes from 27 different concentration camps or sub-camps. Many of these began to surface as the advancing Allied armies liberated concentration camps in their path. Notes from Buchenwald are a good example. As the U.S. Army was approaching Buchenwald, camp guards attempted to destroy remaining stocks of notes in a bonfire. Many of these were recovered by the advancing soldiers and eventually made their way into collector hands.

Some notes come from large hoards. Most notes from Westerbork fit into this category. Westerbork was a transit camp, located in the Netherlands, for prisoners, mainly Jews, enroute to extermination camps in Poland. Notes of 10, 25, 50 and 100 cents were produced for the use of the prisoners. In the late 1960's a hoard of approximately 300 complete sets came on the market. These had been saved by a former prisoner.

Other notes were probably unissued remainders, either from printer stocks, or those delivered to camps but never put into circulation. Known notes from the Metallwerke Holleischien GmbH munitions plant, a sub camp of Flossenbürg located near Prague, are believed to be unissued remainders. This is a strange set consisting of 17 different denominations, including a number of rarely seen ones such as four and nine pfennig.

The remainders and hoard notes, however, are the exception rather than the rule. Very small numbers of most concentration camp notes, especially the premium notes, are known. The most common premium notes are from Flossenbürg, but even these are extremely scarce. The newly discovered Natzweiler note is doubly so.. Some other concentration camp notes are unique in that only one example of a particular denomination is known. Natzweiler, however, is the only camp to have but a single reported note from the entire camp.

Readers with comments or questions concerning this article are invited to contact me at P.O. Box 204, Mary Esther, Fla. 32569.



Commemorative postcard and stamp for the 20th anniversary of the liberation of the Natzweiler-Struthof concentration camp.

## You Can't Take It With You.... by George Prager

*"Naked I came from my mother's womb -  
and naked I shall return there"*

Job 1.21

The tenets of the Jewish faith - from Biblical times - regulated the burial of the dead. This forbade inclusion of any object with the body, except the burial clothing.

I had my Uncle Friedrich, a rich pharmacist in the town called Bakesgyula of Eastern Hungary, who was not particularly religious. Often he announced, concerning his wealth: "If I can't take it with me, I am not going." Fate decided otherwise. He was taken away with his family to Auschwitz, never to return, perhaps just as smoke from the chimneys of the crematoria.

Then there was my other uncle, Alexander, a well to do hardware merchant in the town of Kiskunhalas (smack in the center of the Hungarian plain), who was not overly devout either, but since living in an orthodox community (of which he later became the rashekol), he had to keep up appearances. On every holiday he attended the synagogue services without fail, covered himself with his enormous talit, and prayed in the seat in front of my grandfather's pew.

The Kiskunhalas congregation was orthodox; there were quite a few Chassidic Jews who migrated from Galicia and Maramarosh (Carpo-Russia). Tall, robust Herschtik, the cantor, with a red beard and a strong, beautiful lyric tenor voice, which for us children was a particular pleasure to listen to on Shabbat and holiday services. Then Lebovitch, black beard and eyes, the shochet, who took over from "Oncle Katz", who turned very old and could not cut the chicken's throat with his halef. Tall "Dayan" Schwartz, in his late eighties, with long snow white beard reaching his waist, like a biblical prophet, with his vast knowledge of the Talmud; Feuerstein, short red beard, almost like a goatee, the humesh teacher; and the majestic Rabbi Dohany, with flowing white beard. They were the spiritual backbone of the congregation. The actual organizational leaders were prominent lawyers, doctors, and merchants, who represented the congregation towards the local authorities.

And then came the holocaust. My Uncle Alexander was taken away from the ghetto with part of his family. Miraculously they survived the camps, the horrors, immense hardships and starvation, and after liberation they returned to Kiskunhalas.

Their journey back took weeks or months, by foot, pushing carts and wheelbarrows with their meager belongings, hitching rides on farmer's wagons drawn by horses. Regular railway traffic was not re-established as yet, in the chaos following the liberation of Eastern Europe.

During this trip of ordeal, Uncle Alexander was joined by other refugees, displaced persons as they were called then, from different camps. Somehow he acquired a little silver coin with "Yehova" written upon it. He did not know that it was a coin of a medieval Christian king of Sweden. He saw only the Hebrew letters: "Yehova" and kept it as an amulet, a good luck charm in memory of his salvation.

Returning to Kiskunhalas, he re-established his hardware business and took control of the remains of the once thriving congregation and became its president. Meanwhile he continued to attend the services on holidays in the shul. He asked his second wife, Manci, to sew the "Yehova" coin on the silver braided collar of his talit. He considered this a mitzva and protection by the Almighty against all evil.

And now it came the time and Uncle Alexander became old and feeble and shortly afterward he died.

He was buried in his kittli (burial cloth without pockets) and in his enormous talit. The "Yehova" coin was fastened on his talit collar.

Well, he took it with him.

*Zichrono Le'bracha*  
( May his memory be blessed)



Karl IX, (1598 - 1604) Silver one half öre,  
struck in 1599. Stockholm Mint.

## **Shekel or Sheqel? by Shmuel Aviezer**

Following the announcement, in February 1960, of the shekel as the official name of the Israeli currency (replacing the lira) the question arose as to its correct Latin spelling.

Initial information, gathered at the Bank of Israel, revealed that the word SHEKEL was both predominant in both the encyclopedia and in the King James Version of the Bible. (see Genesis 23:16). Yet, the rules of transliteration as promulgated in the Official Gazette of February 1957, stipulated that every "K" in Hebrew should be written as "Q", "when the Hebrew word is written in Latin characters" (Petah Tiqva, Zichron Yaaqov, etc.)

The head of the Currency Department of the Bank of Israel sought the advice of the Hebrew Language Academy. It was noted that according to the rules of the English language, the use of "Q" necessitates adding a "U" immediately afterwards. Hence shekel would become "shequel". Could the Academy permit the use of "shekel" which seemed to be more acceptable internationally?

The Academy explained obvious transliteration was not used in the King James Version of the Bible. The name Moshe, for example was translated as Moses. Yitzhak as Isaac, and the Sheqel as shekel. In our case, however, the letter "Q" in place of the "K" in Hebrew represents an internationally form of transliteration and does not relate to the grammatical rules of the English language. In fact, the British Mandate authorities in Palestine adhered to this usage in all official transliterations from Hebrew to Arabic.

When proper names are translated from one language to another, there may be signs and letters which have no equivalent in the other language. This requires certain adaptations to be made, to avoid distortion. A significant example is the transliteration of the word shekel by the Oxford English Dictionary: shekel *heb. sheqel, shaqal to weigh*, so that, while the dictionary uses the word "shekel", it nevertheless includes the Hebrew equivalent in its transliterated form "sheqel".

In response to the Academy's observations, the then Governor of the Bank of Israel, Mr. Arnon Gadfi remarked: "We at the Bank of Israel take care of the economy; the Hebrew language is the task of the Academy, and we are therefore bound to adopt their regulations." As a result, the Bank of Israel instructed the banks and other public institutions to use the term "SHEQEL" in all foreign correspondence.

The "Jerusalem Post", however, still uses the form SHEKEL which is more intelligible to its readers. Naturally, this publication still retains the original spelling in its title as this term was established many years before the Israeli currency became the "sheqel"!

## Hasmonean Judea, A Vassal State by Jonathan A. Herbst M.D.

Every Jewish child is taught early that the Maccabees represent the classic successful struggle for liberty against a tyrannical foe. Implicit in our Hebrew school education is that their stand for freedom against overwhelming odds was rewarded by their achieving complete political as well as religious independence. This happy thought must be tempered in light of the persuasive numismatic evidence that the Hasmoneans retained their vassal status in at first the Seleucid and then later the Roman empires, and, hence, were not as free as our long held traditions and the books of the Maccabees might have us believe.

Just as it is in modern times, it was tradition in the ancient world for only the government in power to be able to legally mint coinage. It was the prerogative of the royal ruler to determine what was struck and where. The practice of coinage developed and spread along with the growing political and economic strength of the Persian empire and the various Greek states. Coinage became one of the symbols of power and sovereignty, often portraying the majesty and might of the ruler depicted on the coins. Vassal states owed their loyalties to others and were not truly independent. They could only mint coinage under the approval and to the purpose of their powerful masters.

Under the Persian empire, Judea was allowed to strike a series of minute silver coins which today we refer to as Yehud coinage, after the paleo-Hebraic lettered Aramaic name for Judea found on them. In that series, one coin in particular stands out, illustrating the Persian falcon on one side with the inscription "Yehud", and the Jewish lily on the other (Hendin-1 or AJC-8). This three petaled lily is perhaps the earliest known symbol of the Jewish people, and it appears not only on other later Jewish coins, but on ancient pottery and stone carvings from Israel's ruins.



The French crusaders first saw it on the Jerusalem Temple Mount and adopted it as the Christian fleur-de-lis. Henceforth, the Jews would cease to use it as their own device. On a second Yehud type (Hendin-3, or AJC-10 and 11) is a male face on one side, and on the other is an owl with the paleo-Hebraic inscription "Hezekiah, the Governor". It is clear that the Persian ruler permitted his Jewish subjects to mint these Yehud silver coins, and that the coins themselves speak of Judea's existence as a Persian territory, not as an independent entity.

With the conquest and collapse of Persia in 333 B.C.E., Alexander and the Macedonian Greeks found themselves suddenly ruling vast segments of Asia. Wisely, at first they changed little in the Persian system of governance, even frequently leaving in power the same Persian governor, who now swore loyalty to the new regime. The aforementioned Hezekiah may have been such a transitional personage. Hedin-3A/AJC-12 and 13, which depicts a male head on one side and a winged lynx with the inscription "Hezekiah" on the reverse, may be the evidence for this. The Persian governor's title "HaPecha" may have been dropped by the new regime. In Judea, the Macedonians and their Ptolemaic successors continued to allow the silver Yehud mintage, merely changing the engraved name of the province from "Yehud" to "Yehudah". Now the Persian falcon was replaced by the Greek eagle, and the portrait of Ptolemy 1st was often pictured on the other side (Hedin-5 or AJC-16).



Again, this is not an independent Jewish motif, but one of a subject territory in a larger empire, struck by directive of the imperial ruling authority.

The decisive battle of Panias in 200 B.C.E. transferred the province of Judea to Seleucid rule. Other than city issues such as Ascalon, Akko, Gaza, and Joppa, there were no specific coins minted by and for Judea under Seleucid rule. Seleucid coinage from Syria itself served as Judea's medium of monetary exchange in conjunction with the available city struck currency. Thus, from the start of Seleucid rule one can see in this abrupt cessation of local minting rights that had been Judea's for over 200 years, that the Seleucids were going to treat Judea differently than had their Persian, Macedonian, or Ptolemaic antecedents.

The Hasmonean or Maccabean revolt was ignited in 166 B.C.E. by the religious intolerance exhibited by the Seleucid Greeks toward their Jewish subjects. Antiochus 4th ordered circumcision banned, as well as observation of the Sabbath and study of the Torah (Jewish religious law). The Temple was decreed open to all Gentiles and then forcibly profaned with idols and sacrifices of swine to the pagan Greek deities. Note Houghton-780, a silver tetradram of Antiochus 4th struck in Akko-Ptolemais, with a bust of that Antiochus on one side and a seated Zeus on the other. For the Jewish people, this became a holy war for their survival. Twenty-five years of intense struggle against a much larger, more affluent foe culminated in Jewish victory. By 142 B.C.E., the last survivor of the five Maccabee brothers, Simon had achieved the expulsion of enemy forces. Cessation of formal tribute to the Seleucids and Jewish self-rule under a new Hasmonean dynasty were at last a reality.

Even so, it is still apparent that to some extent Hasmonean Judea remained a vassal state owing fealty to the Seleucid empire. It would retain that status until the Roman takeover at the end of the Hasmonean dynasty, at which time Judea would switch masters. As late as 136 B.C.E., Antiochus 7th would have it in his authority to grant his Hasmonean vassal Simon leave to mint his own Jewish coinage in return for Judean military aid in a Seleucid civil war. Furthermore, before Simon could act to strike any coins, the same Seleucid lord soon revoked this privilege upon the dissolution of the emergent situation. Clearly documented in I Maccabees 15:1-9, this situation would have been possible only if Judea still acknowledged it's vassal status. Subsequently, Antiochus 7th felt justified in invading Judean territory to punish Simon over a boundary dispute.

After Simon's death in 135 B.C.E., his son John Hyrcanus I (Yehohanan ben Shimon) assumed the mantle of high priest and ruler. Though a great warrior, who in his long reign of thirty-one years fought many wars and expanded the boundaries of Judea greatly, Hyrcanus 1st was still a vassal of the Seleucids. Both his illustrious uncles Judah Maccabee and Jonathan Apphus, as well as his father Simon had sent embassies to the expansionist and powerful Roman Republic, in an attempt to counterbalance the Seleucid influence on Judea. Nevertheless, Hyrcanus was but ruler for a few years when Antiochus 7th again attacked Judea. Antiochus besieged Hyrcanus in Jerusalem, until Hyrcanus agreed to give tribute and hostages. It is quite ironic that the very first coin ever struck by a Hasmonean, Hendin-6 or AJC 160,1-3 shows the issuing authority John Hyrcanus 1st, after that siege paying clear tribute to his Seleucid overlord, Antiochus 7th, who obviously succeeded in making his point clear as to whom owed fealty to whom. Minted in 132-130 B.C.E., directly after that Seleucid invasion, the small bronze prutah portrays the lily of Judea on one side and the Seleucid anchor on the other. Next to the anchor is inscribed "of King Antiochus, Benefactor" and the Seleucid date, year 181-182.



6

It is also to be noted that Antiochus was acknowledged to be the king by a John Hyrcanus who was bereft of royal title. In addition, the significance of the presence of the Seleucid anchor symbol on a coin from a small land without an effective navy should be carefully noted as again depicting this continued vassal status. Hyrcanus's Hasmonean successors would continue to employ this Seleucid anchor symbol on their coinage. They too had no navy worth mentioning. Hyrcanus went on to strike many coins, but all were bronze.

The largest denomination, a rare double prutah, Hendin-29 or AJC-R shows a helmet with a large center crest on one side and double cornucopias facing the same direction on the other. It is one of the few Hasmonean coins brandishing a blatantly martial spirit. More typical and common was Hendin-22 or AJC-M, a prutah inscribed within a wreath "Yehohanan the high priest and the council of the Jews" on one side and a crossed cornucopia on the other with a pomegranate arising from in between the horns.



29



22



32

Upon Hyrcanus' death in 104 B.C.E., his son Judah Aristobolus 1st (Yehudah ben Yehohanan) became ruler. According to Josephus, he was the first Hasmonean to call himself king as well as high priest, though his small bronze coins only mention the high priesthood. Note a heretofore unpublished variety of Hendin-32 or AJC-J, a bronze prutah inscribed in a wreath "Yehudah the high priest and council of the Jews" on one side, with the crossed cornucopia and pomegranate on the other.

Upon Judah's untimely death in 103 B.C.E. after less than two years of rule, his brother the brilliant and warlike Alexander Jannaeus (Yehonatan ben Yehohanan) assumed the titles of king and high priest of Judea. He was the first Hasmonean to claim the designation of king on his coinage. Except for a lead token the size of a prutah (Hendin-9 or AJC-D), Jannaeus also only struck in bronze. Most of his coins were small prutot like Hendin-7 or AJC-A, which portrays a lily on one side and the Seleucid anchor on the other. Also, he did strike one rare half-prutah, Hendin-8 or AJC-B, with an upright palm branch on one side and a lily on the other.



8



7



9

Jannaeus spent almost his entire twenty-seven year reign at war, either foreign or civil, and the boundaries of Judea were so enlarged in his time that they resembled that of King David's great domain. Yet, the presence of the Seleucid anchor on many of his coins, when Judea was never to remotely achieve any naval power status, and the continued absence of anything but small bronze coinage, leads one to deduce that Alexander Jannaeus was still the leader of a vassal state. That he was able to achieve his many military successes, may have been largely due to being in between a declining Seleucid empire and an expanding Roman one that had not yet reached Judea's borders. Perhaps, he played one against the other, as King David himself had done with the empires of his day.

Louis XIV could not have said it better. After Jannaeus, the deluge began. From his death in 76 B.C.E. until her own in 67, his wife Salome Alexandra (Shelomziyyon) ruled as regent for her two underage sons. It is debatable how much power she really wielded. One prutah, AJC-Hc, may have been struck in her reign, but it only bears the inscription "the council of the Jews" and not her name. Indeed, the the Pharisee dominated council of the Jews may have held true authority and not her. Her two sons, the weak-spined misfit John Hyrcanus 2nd (Yonatan ben Yehonatan), and the aggressive and ambitious patriot Judah Aristobolus 2nd (Yehudah ben Yehonatan) engaged in a bitter struggle over the rights of succession and brought the nation first to civil war, and then into Roman subjugation with their rivalry. Jewish lack of unity could not have come at a worse time. In 64 B.C.E., the Roman tyrant Pompey marched into Syria, and a far more dangerous and methodical oppressor than the Seleucids had supplanted that now moribund empire in Judea's domination.

The older Hyrcanus 2nd was appointed high priest during his mother's regency and was apparently the legal heir when his mother died. Thus, in 67 B.C.E. Hyrcanus was briefly king, until he was deposed by his more aggressive younger brother Aristobolus 2nd. Apparently, Aristobolus struck no coins in his short troubled reign. He was unseated from the kingship in 63 B.C.E. by an alliance between his brother Hyrcanus and at first the Nabateans, and then later the Romans under Pompey. Pompey besieged Aristobolus in Jerusalem for three months, then broke in near today's Jaffa gate and occupied the city. Pompey soldiers created great slaughter in the city, and he personally desecrated the Temple by haughtily striding into the Holy of Holies. The Romans had been literally invited into Judea by the foolish Hyrcanus, who soon found that a Roman guest often stayed long beyond his welcome. Judean autonomy under the Hasmoneans was over. The Romans would stay for over seven hundred years until they were pushed out by the tide of Islam. The Idumaean Antipater, the father of Herod, had no small role in this as the advisor and supporter of the gullible Hyrcanus, whom Antipater correctly anticipated could be manipulated to his own advantage. Hyrcanus would become less than a vassal as he continued to "rule" from 63 to 40 B.C.E.. The Romans allowed Hyrcanus only the rump title of "ethnarch" in addition to that of a puppet high priesthood, as Judea would no longer need a king. Antipater would have the true authority to govern Judea under the Roman thumb, and it would be his lineage that would continue to do so, and not the Hasmonean. Hyrcanus would issue several types of small prutot, mostly poorly inscribed and struck. His inscriptions sometimes consisted of only nonsense scratchings, so as to only weakly approximate actual Hebrew (see Hendl-19 or AJC-Hd), in much the same way that his attempt at rule minimally approximated that of his mighty forefathers.

Ironically, the coins of this sadly inadequate character were frequently overstruck on the coins of his more manlike glorious father (see Hedin-17 or AJC-I).



In 40 B.C.E., the son of Aristobolus 2nd, Mattathias Antigonus (Mattatayah ben Yehudah), allied himself with Rome's rival Parthia and captured Jerusalem. He deposed his pathetic uncle Hyrcanus 2nd, assumed a renewed kingship and the high priesthood, and then waged war against Herod, the son of Antipater who had been declared Judea's king by Rome. With Roman armed might as his support, Herod had set up court in Samaria, and in 37 B.C.E. was able to capture Jerusalem and execute Antigonus. Antigonus' coins reflect the loneliness and noble desperation of his brief and tragic reign. Struck of poor material and workmanship in time of war and siege, his large bronze (Hedin-34 or AJC-U) loudly proclaims his royalty in both Greek and Hebrew.



Two other denominations of smaller bronze coins were issued also by him. He would also strike an even smaller coin or token with the Temple's holy Menorah on one side and the equally holy Showbread table on the other. He would do this despite a strict Jewish prohibition against the depiction of such relics, for to do so was a final plea for unity amongst the Jewish people. This was the dramatic call of the last true Hasmonean king to rally against the overwhelming foreign invader who threatened their religion, land, and way of life. Thus, ended the Judean Hasmonean dynasty; it died as it was born, in a noble fight for liberty and religious freedom.

With the exception of the single lead issue of Alexander Jannaeus, all the coins of the Hasmonean dynasty were of bronze, mostly of the small prutot variety. It is understandable why the Hasmoneans did not strike in gold. Gold was too rare to be used as money for a poor small agricultural state like Judea. It would have been needed by the government instead for foreign commerce including the procurement of arms, shipping or mercenaries. But silver was comparatively plentiful. The complete absence of Hasmonean silver coinage is impossible to explain, except in the historical context of silver mintage being known to have been inappropriate for an ancient vassal state without permission of the ruling emperor. Precisely, it is this absence of silver coins which is the most compelling numismatic evidence for the concept of a Hasmonean Judea that remained a Seleucid vassal

state until it became a Roman vassal state, and then subsequently ceased to exist. This conclusion need not lessen our assessment of the Hasmoneans as patriots or rulers; it merely serves to correctly place them in their true historical context.

Indeed, during the subsequent two great rebellions against Rome, it would be the minting of a beautiful silver coinage replete with marvelous nationalistic expressions of the Jewish longing for freedom that would give a dramatic demonstration of what a truly independent Judea could mint if given the opportunity to do so. For those latter Jews, the act of striking those heroic silver pieces was truly symbolic of their rebellion against the barbaric tyranny of Rome and its emperor.



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## An Early Jerusalem Obligation by Dr. Sidney L. Olson

Over a long period of time, I have collected modern Judaica numismatics and was able to put together one of the most comprehensive collections of this material. By modern, I mean those items issued in Palestine from about the beginning of this century, through the Mandate period and the State of Israel.. I also became captivated by the scripophily craze in which stock or share certificates and fiscal documents are collected. It became only natural that I began to specialize in those items of Judaic content. Fortunately, I was able to have made the acquaintance of several old time collector/dealers in Israel, and it is these acquired items that are being published in this ongoing series in the SHEKEL.

Prior to World War I, several European countries maintained consulates in Jerusalem to provide services, assistance and protection for their citizens residing in the Holy Land. Some even offered postal services to facilitate mail communications between the countries.

Some information is known about this early certificate. The document size is approximately 7½ by 10 inches, printed with black ink, completely in German language, on buff colored paper. It is an obligation for a loan of Fr 2000 issued in Jerusalem on the 25 May 1891. One must remember that there were a large colony of Germans residing in Palestine at that time, and even today, more than 100 years later, a section of Jerusalem is still called the German Colony.

Johann Frutiger, a Swiss banker was sent to Jerusalem by the Swiss mission to help their business in 1872. He helped finance the building of the Jewish Quarter. Frutiger was bankrupt in 1896. His company issued this loan to Herrn Pastor Carl Schlicht, probably for the German Templar's Church. The loan amount was increased one year later by an additional Fr 120 making a total of Fr 2120. There are additional notations written in German on the face of the certificate pertaining to a postponement of some yearly interest payments.

On the back side, a hand written notation dated 1893 December 31, records that interest payments for the years 1892 and 1893, totaling Fr 205.80 was paid. There is an oval shaped ink-pad hand stamp of J. Frutiger & Co. Jerusalem certifying the receipt of this payment. Below that, under a pen line drawn across the document, is a later entry confirming that the loan was paid dated 9 February 1896 in the total amount of Fr. 2324.25 including interest. This final payment was made in the presence of the German consul in Jerusalem, since there is a hand written notation to this effect, and the seal of the Kaiserlich Deutsches Konsulat in Jerusalem stamped on the document.

This is probably not a Judaic certificate, but the fact that it was issued in Jerusalem, in 1891, is sufficient reason for it to be part of my collection. I have never seen or heard of a similar item.

N° 1321

Obligation.

Erhalten von Herrn Pastor Carl Schliht  
als eine Capital Einlage auf unbestimmte Zeit  
die Summen von

Zwei Tausend Franken  
verzinslich zu neun prozent jährlich  
rückzahlbar nach zwölfmonatlicher Kündigung ist.

Jerusalem, den 25 Mai 1892

J. Frutiger & C.

Gut für Fr. 2000.-  
1892 Mai 25 120 - Zins für 12 Monate zum Capital  
Fr. 2120. - Valut 25 Mai 1892  
Zinsen bezahlt pro monatlich  
Wert 31 December 1892 JERUSALEM

Erwin Hering in Gaggenau



70. Sippahalle - im Kaufungs termin vom 9. Feb 1896  
auf Fr. 2324. 25 sind. Zinsen -

*Maron*  
als Gegenleistung



## Mrs. Marcus's Son-in-Law by Peter S. Horvitz

In Colma, California, just south of San Francisco, is the Eternal Hill Memorial Park, a Jewish cemetery. Among the large monuments and memorials is a simple granite tombstone that lies flat, flush with the grass around it. This tombstone had once been stolen, so when it was recovered it was secured to the ground with a ton of stone and concrete. This grave is part of the Marcus family plot, the Marcuses of San Francisco. On the stone is carved this simple epitaph, "Wyatt Earp 1848-1929."

How did the hero of OK Corral, the legendary lawman who tamed Dodge City and Tombstone end up in a Jewish cemetery?

The answer is simple enough. Wyatt's third and final wife was Jewish, Josephine Sara Earp, née Marcus. When Wyatt died in 1929, she naturally had her husband buried in the family plot, in a grave plot which she would eventually share with him. Josephine would outlive her husband by fifteen years.

Wyatt had been born a Protestant in Monmouth, Illinois. There is no evidence that he ever converted to Judaism. Indeed, very little seems to be known concerning the religious beliefs of this Western gunfighter. A great deal more seems to be known concerning his interests in gambling, beautiful women (including Josephine, who according to her photographs was a great beauty), gold prospecting, professional boxing and, above all, sharpshooting.



# ISRAEL'S & Money Medals UPDATE

by Dr. Gary P. Laroff

## Update #4: The Eighth Banknote Issue: New Sheqel Series

On September 4, 1985, the Bank of Israel introduced the "New Sheqel," with a value 1,000 times that of the "Old Sheqel," which had been rendered worthless by years of triple-digit inflation. The government's decision to lop three zeros off its sheqel accounts was symbolic of Prime Minister Shimon Peres' efforts to brake inflation and stabilize a chaotic economy. In September 1985 the "Old Sheqel" had been worth about 1,500 to the U.S. dollar and the currency conversion went to the "New Sheqel" worth about 1.5 to the dollar. In reverse dollar terms, one "New Sheqel" was worth about 67 cents. On January 1, 1986 all monetary transactions had to be calculated in the more convenient "New Sheqalim." A more complete discussion of the inflation and new currency was included in the discussion of the Agora and New Sheqel Series Trade Coins in *The Shekel*, Vol. XXVI, No. 3, May-June, 1993.

This article updates the 1988 edition of *Israel's Money and Medals* (referred to below as "the book") which includes seven pages on this series, BN-A39 through BN-44. Most of the information in the book is correct and is not reproduced here.

The New Sheqel series, abbreviated "NIS" for New Israeli Sheqel, continued the trend of perpetuating the memory of prominent personages in Jewish history. In fact, the previous 1,000, 5,000 and 10,000 sheqalim notes were reprinted as the NIS 1, NIS 5 and NIS 10. The series added a new denomination — NIS 50. In 1986 an NIS 100 banknote was introduced. Also in 1986, for the first time since the establishment of the state, an intermediate denomination, NIS 20, was issued, and later, in 1991 a second intermediate denomination, NIS 200 was issued.

There is a common design standard to all the banknotes. The face has, on the right, a portrait of an outstanding Jewish personality. The descriptions are all in Hebrew. The back depicts a scene related to the individual on the face. The descriptions on the back are in English and Arabic. The serial numbers are on the upper left and lower right corners of the back. The notes are plastic coated to prolong their circulation life.

The colors of the NIS 1, NIS 5 and NIS 10 are bold primary and secondary colors matching the similar design from the previous series. The NIS 20, NIS 50, NIS 100 and NIS 200 were printed in distinct colors differing from the

previous series in order to facilitate their identification by the public.

The serial numbers for the issue are composed of ten numerals which are divided into three sections: a four digit series number, five digit serial number and one digit control number. The sum of all the numbers can always be divided evenly by 9. For example, the ten digit serial number: 1118482398 is composed of a:

Series number 1118

Serial number 48239

Control number 8

$1118 + 48239 + 8 = 49,365$ .  $49,365 \div 9 = 5485$  (exactly). The example in the book is incorrect. For all those people who have been trying to work it out for the last five years, we apologize.

Banknote set BNS-14, issued in 1990 included low serial numbers of five issues of the series. To make the banknotes attractive and highlight the low serial number, the series number 0000 was used. Limited to 2,000 sets, serial numbers 00001 through 02000 were issued. A control number was added to facilitate the "division by 9 rule." "Serial number 1" appeared as banknote number 0000000018 (serial number 1 plus 8 to sum to 9 which is divisible by 9.) "Serial number 2" appeared as banknote number 0000000027 (serial number 2 with the 7 added to form 9, which is divisible by 9). And so on.

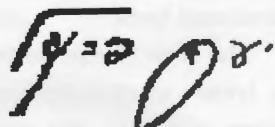
### Signatures



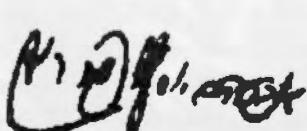
Moshe Mandelbaum



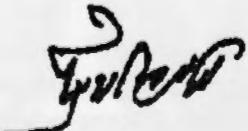
Michael Bruno



Jacob A. Frenkel



Abraham Yosef Shapira



Shlomo Lorincz

### BN-39 One New Sheqel Maimonides

There is only one variety of this banknote, dated 1986 and issued May 8, 1986. BN-39 was relatively short-lived. The banknote was practically identical

in all respects to the BN-36a 1,000 sheqalim note of the withdrawn Sheqel Series bearing the likeness of Maimonides (Rabbi Moshe Ben Maimon, 1138 - 1204), one of the greatest Jewish philosophers and jurists of all times. The dominant color is green. The banknote is fluorescent. See page BN-36 in the book.

A change from BN-36a is that the new banknote bears only one signature — that of "Moshe Mandelbaum, Governor of the Bank," instead of the usual two signatures — of the Governor and the Chairman of the Advisory Council.



The decision to issue a new note was made in November 1985, two months after the NIS 5, NIS 10 and NIS 50 were issued, in order to allow its use concurrently with coins of the same denomination. At the end of April 1986 there were still 8 million 1,000 sheqalim notes and 27 million NIS 1 coins in circulation. At the time, the Bank of Israel was in the process of retrieving the 1,000 sheqalim notes from circulation.

BN-39 was reissued in uncut sheets of three as BNS-9, in uncut sheets of 12 as BNS-12 and uncut sheets of 18 as BNS-13.

#### **BN-40 Five New Sheqalim Levi Eshkol**

There are two varieties of this banknote, BN-40 and BN-40a, differentiated by date and signatures. The banknote is identical with the 5,000 sheqalim note, BN-37, it replaced. The portrait is of Levi Eshkol, the third prime minister of Israel. The designation "New Sheqalim" in the three languages replaced the words sheqalim. The Arabic inscription reads "Sheqel Jedid." BN-40 is dated 1985 and BN-40a is dated 1987. The dominant color is blue. Other details of the design are included on page BN-40 of the book. The banknotes are fluorescent. The notes in banknote sets BNS-10 and BNS-14 are BN-40.



The signatures on BN-40 are "Moshe Mandelbaum, Governor of the Bank,"

and "Abraham Yosef Shapira, Chairman of the Advisory Board." BN-40a, dated 1987, has the signatures "Michael Bruno, Governor of the Bank," and "Shlomo Lorincz, Chairman of the Advisory Board."

BN-40 was reissued in uncut sheets of three as BNS-10.

#### **BN-41 Ten New Sheqalim Golda Meir**

There are three varieties of this banknote, BN-41, BN-41a and BN-41b, differentiated generally by date and signatures. The banknote is identical with the 10,000 sheqalim note, BN-38, it replaced. The portrait is of Golda Meir, the fourth prime minister of Israel. The designation "New Sheqalim" in the three languages replaces the words sheqalim. The Arabic inscription reads "Sheqel Jedid." The dominant color is orange. Other details of the design are included on page BN-41 of the book. The notes in banknote sets BNS-11 and BNS-14 are BN-41.



BN-41 is dated 1985 and was issued September 4, 1985. The note is fluorescent. The signatures are "Moshe Mandelbaum, Governor of the Bank," and "Abraham Yosef Shapira, Chairman of the Advisory Board."

BN-41a is dated 1987. The paper is plain white and fluorescent free. The left side is fluorescent and the right side is not fluorescent. The signatures are "Michael Bruno, Governor of the Bank," and "Shlomo Lorincz, Chairman of the Advisory Board."

BN-41b is dated 1992 and was issued April 28, 1993. The signatures are "Jacob A. Frenkel, Governor of the Bank," and "Shlomo Lorincz, Chairman of the Advisory Board." A major change from BN-38, BN-41 and BN-41a is that the backside of BN-41b is printed in offset only in contrast to the earlier notes which were a combination of intaglio (you can feel the engraving texture with your finger) and offset.

BN-41 was reissued in uncut sheets of three as BNS-11.

#### **BN-42 Twenty New Sheqalim Moshe Sharett**

There are two varieties of this banknote, BN-42 and BN-42a, both dated 1987 but differentiated by technical changes intentionally added prior to a reprinting of the banknotes. The major particulars of BN-42 are discussed on page BN-42 in the book. The portrait is of Moshe Sharett, the second prime

minister of the State of Israel. The dominant color is gray, to differentiate it from other current and recently obsoleted currency notes.

This was the first time in Israel's history that a "20" denomination banknote was issued. In discussing the announcement, the Bank of Israel considered the differentiation of the currency they had and what would be needed for the best convenience of its use. In this context, according to *Ma'ariv*, Israel's leading newspaper, April 9, 1987, consideration was given to the issue of banknotes of 2 sheqalim, 20 sheqalim, and 200 sheqalim, and coins in multiples of 2 or  $2\frac{1}{2}$  sheqalim. All but the  $2\frac{1}{2}$  sheqalim coin have since appeared.

BN-42 is as described in the book with the exception that the note is not "non-fluorescent." Although the banknote is printed on non-fluorescent paper, the left side has had green fluorescence added. The right side is not fluorescent. The note is dated 1987 and was issued April 12, 1988. The signatures are "Michael Bruno, Governor of the Bank," and "Shlomo Lorincz, Chairman of the Advisory Board." The notes in banknote set BNS-14 are BN-42.

BN-42a is a distinctly different banknote with the same color, date and signatures at BN-42. There are four changes in the new notes:

1. The quality of the paper is more durable on BN-42a.
2. The watermark silhouette of Sharet's portrait is different on the second printing.
3. In the miniature legend on the right of the portrait, two single apostrophes have been abolished — one in the date indicating the beginning of Sharet's ministry and the second in the date of his termination. Double apostrophes have been added between each of the letters indicating the Hebrew dates. The purpose of this was to unify the Hebrew legends of all the different banknotes in the series.



BN-42a Face

4. A small green circle has been added above the Hebrew words "Bank of Israel" on the front and another red circle was added on the back of the note above the geometrical design with the see-through star of David.



BN-42a Back

#### BN-43 Fifty New Sheqalim Shmuel Yosef Agnon

There are three varieties of this banknote, BN-43, BN-43a and BN-43b, differentiated generally by date and signatures. The banknote was a new design and was issued with the first of the new sheqalim currency on September 4, 1985. The portrait is of Professor Shmuel Yosef Agnon, 1966 Nobel prize winner for literature. The dominant color is a deep purple. The 1988 and 1992 notes are a darker tint. Other details of the design are included on page BN-43 of the book. The notes in banknote set BNS-14 are BN-43.

BN-43 is dated 1985. The note is fluorescent on the left and non-fluorescent on the right. The signatures are "Moshe Mandelbaum, Governor of the Bank," and "Abraham Yosef Shapira, Chairman of the Advisory Board."



BN-43a is dated 1988. The left side is fluorescent and the right side is not fluorescent. The color is a purplish-black. The signatures are "Michael Bruno, Governor of the Bank," and "Shlomo Lorincz, Chairman of the Advisory Board."

BN-43b is dated 1992 and was issued April 28, 1993. The signatures are "Jacob A. Frenkel, Governor of the Bank," and "Shlomo Lorincz, Chairman of the

Advisory Board." The date and signature changes are the only differences between the 1988 and 1992-dated notes.

### **BN-44 One Hundred New Sheqalim Yitzhak Ben-Zvi**

There are two varieties of this banknote, BN-44 and BN-44a, differentiated by date and signatures. The banknote was a new design and was issued on August 1, 1986. The portrait is of Yitzhak Ben-Zvi, the second President of Israel. Other details of the design are included on page BN-44 of the book. The dominant color is sepia, a shade of brown. The notes in banknote set BNS-15 are BN-44a.

BN-44 is dated 1986. The numerals on the left of the note are green fluorescent and the right numerals are red fluorescent. Only one signature is present, that of "Moshe Mandelbaum, Governor of the Bank."



BN-44a is dated 1989. The fluorescence is the same as BN-44. The signatures are "Michael Bruno, Governor of the Bank," and "Shlomo Lorincz, Chairman of the Advisory Board."

BN-44 exists without the signature but with fluorescence.

### **BN-45 Two Hundred New Sheqalim Zalman Shazar**

Color: Orange

Size: 76/138mm

Issued: 2/13/92

The Face of the note bears the portrait of Zalman Shazar, the third President of the State of Israel, 1963 - 1974. The background motifs focus on education. During Shazar's term of office as Israel's first Minister of Education, the Compulsory Education Law was passed. A seven branched menorah is shown in the form of the molecular chain of DNA, symbolizing scientific development. In the background of Shazar's portrait appears Nathan Alterman's poem on the 1949 education law. The numeral "200" is at both upper left and lower right. The signatures are "Michael Bruno, Governor of the Bank," and "Shlomo Lorincz, Chairman of the Advisory Board." The dates on the note are "1991" and its Hebrew equivalent, "5751" (ה'תשנ"א). The words "Bank of Israel" are in Hebrew and Zalman Shazar's name and dates are on the right. A special ink has been used to print the words Bank of Israel "ב֔נְקַיְשָׁרָאֵל" — the letters change from purple to brown as the viewing angle changes. A look-

through forms a Star of David on the left.

The back of the note shows "200" in numerals, at both upper right and lower left, and in Arabic at lower right. Shazar's life work is represented by the figure of a girl sitting at a desk with Hebrew letters in the background. The words "Bank of Israel" in English and Arabic are at the upper left. The words "New Sheqalim" are in Arabic and English. A latent image of the number 200 is hidden above the girl's right arm, which can be seen when the note is held at different angles. A silver security thread runs off center.



BN-45 Face



BN-45 Back

Moshe Pereg designed the front and Dror Ben-Dov the back. An hour-glass like sign for the blind can be found on the back and the face. The serial numbers are red-yellow in the upper left and black in the lower right.

The banknote is noteworthy for several new security features — the optically variable ink on the front, the latent image on the back and the security

thread which is incorporated in the paper forming seven silver triangles.

### Check List of New Sheqel Series Banknotes

The following check list includes Haffner numbers, updated Pick numbers and the date listed on the banknote. Pick numbers are from the *Standard Catalog of World Paper Money* by Albert Pick, published by Krause Publications, 1990. Updates to the Pick numbers were published in the column "World Update" by Colin R. Bruce II seen in *Bank Note Reporter*. P57 has been assigned to the NIS 200 banknote by this author.

✓	Haffner No.	Pick No.	Denomination	Date	Subject	Dominant Color	Signatures
	BN-39	P51A	1 NIS	1986	Maimonides	Green	Shapira
	BN-40	P52a	5 NIS	1985	Levi Eshkol	Blue	Mandelbaum, Shapira
	BN-40a	P52b	5 NIS	1987	Levi Eshkol	Blue	Bruno, Lorincz
	BN-41	P53a	10 NIS	1985	Golda Meir	Orange	Mandelbaum, Shapira
	BN-41a	P53b	10 NIS	1987	Golda Meir	Orange	Bruno, Lorincz
	BN-41b	P53c	10 NIS	1992	Golda Meir	Orange	Frenkel, Lorincz
	BN-42	P54	20 NIS	1987	Moshe Sharett	Dark gray	Bruno, Lorincz
	BN-42a		20 NIS	1987	Moshe Sharett	Dark gray	Bruno, Lorincz
	BN-43	P55a	50 NIS	1985	Shmuel Yosef Agnon	Purple	Mandelbaum, Shapira
	BN-43a	P55b	50 NIS	1988	Shmuel Yosef Agnon	Purplish black	Bruno, Lorincz
	BN-43b	P55c	50 NIS	1992	Shmuel Yosef Agnon	Purplish black	Frenkel, Lorincz
	BN-44	P56a	100 NIS	1986	Yitzhak Ben-Zvi	Sepia	Mandelbaum
	BN-44a	P56b	100 NIS	1989	Yitzhak Ben-Zvi	Sepia	Bruno, Lorincz
	BN-45	P57	200 NIS	1991	Zalman Shazar	Orange	Mandelbaum, Shapira

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Dr. Gary Laroff is working on updates to *Israel's Money and Medals* and is working closely with Sylvia H. Magnus and others on this effort. To contact him to offer data, assistance or for other purposes, write him at P. O. Box 39, Tualatin, OR 97062-0039.

# A Notable of the Jewish Community in Erez Israel

by Yaron Reinhold

Hayyim Ben-Yossef Amzalak was one of the eminent members of the early Jewish community in Palestine. He was born in Gibraltar in 1824, which then was under England's rule, and therefore held British citizenship. He went to Jerusalem with his parents in 1830. Later, he settled in Jaffa and became a banker and grain merchant. Shortly afterwards, he was appointed British vice-council for Jaffa. In 1875, when Sir. Moses Montefiore made his seventh and final pilgrimage to Palestine, he was hoisted by Amzalak.

He advised and guided the first emissaries of the Hovevi Zion societies who came to Erez Israel from Russia in 1882 to purchase lands for Jewish settlements. He was elected honorary president of the Committee of the Yesud ha-Ma'alal pioneers. This committee was established by Zalman David Levontin in Jaffa to assist and organize activities of the various settler's organizations.

Later that year, when Turkish authorities enacted laws forbidding Jews of Russian origin to purchase land in Palestine, the Richon leZion lands were registered in Amzalak's name, since he was a British subject.

During World War I, with Turkey and England on opposite sides, Amzalak refused to renounce his British nationality and was exiled to Egypt where he passed away in 1916.

The numismatic illustration for this article is an Anglo-Palestine Company bank check for the sum Fr 180, dated 21 October 1908, payable to Hanna N. El Issa, which is signed H.B. Amzalak. This check also bears the bank's rubber handstamp H.B. Amzalak on the left side, however the first two initials have been obliterated by the punch hole.



**CLUB BULLETIN**



**DONNA J. SIMS N.L.C.**

*Editor*

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**VOLUME 14 NO. 5 SEPTEMBER-OCTOBER 1993**

**INS OF CLEVELAND** - The May meeting was held at the home of Dick and Sue Wengel. Elections were to be held at this the last meeting before the summer hiatus. Newsy information included in the newsletter: "Pictured were four of an intended set of 6 "coupons" that were to have been issued by the Warsaw Ghetto Elders to facilitate purchases of necessities. Evidently the series was never issued and used because several of the designs (the larger values) showed the Star of David, the German SS runes and a length of barbed wire in close proximity, a public relations 'no-no' in the eyes of the local German authorities. The Ghetto was emptied and destroyed before any currency concepts came to fruition." Also announced was a new issue tidbit that IGCMC will be issuing a special set of commemorative coins in remembrance of the 50th anniversary of the Warsaw Ghetto uprising during World War II.

**INS OF LONG ISLAND** - Exhibit topics at the May meeting were Jewish humanitarians, doctors and nurses, etc. Faye Stern gave a presentation of her recent trip to Russia and displayed her collection of pins she picked up there. The June meeting, the last of the season, had 'topic of your choice' for exhibit discussion. Of interest in the newsletter was: "A Year-Round Guide is the lauch, or Jewish calendar. It is a year-round guide to Jewish living: holidays, festivals, feasts and fasts, Sabbaths and new moons. But over the past 200 years of printed Jewish calendars, they have also contained practical information about the general community in which Jews lived. A German lauch noted the dates of Easter and other Christian holidays, as well as market and fair days. A calendar printed in London included times of high water at London Bridge. Calendars printed in Yiddish, German, English, Hebrew and Ladino often were used as vehicles for advertising.

**ISRAEL COIN CLUB OF LOS ANGELES** - The June meeting was held at the home of Ruth Ross. Yours truly gave a report of the recent AINA convention and Ralph Marx was the program speaker. I must mention here that all in attendance were treated to view the most recent Krause Publication's Numismatic Ambassador Award which was presented at the Golden State Coin Convention to Ben and Claire Abelson. Accompanying the beautiful plaque were the individual pins and the ribbons with the medals hanging from them. Most impressive and again, congratulations to Ben and Claire.

**INS OF LOS ANGELES** - The June meeting featured Jerry Yahalom as speaker showing his slide program entitled "Anglo-Palestine Banknotes." An AINA slide program entitled "Israel's Coins and Stamps" will be shown at the July mtg.

**INS OF MASSACHUSETTS** - INSM has changed its meeting time to 10:30 a.m. on the second Sunday of the month, still at the Jewish Community Center in Newton. Each meeting begins with a modest breakfast. Rose Smith spoke at the May meeting about the history and coins related to the Dead Sea Scrolls. The June meeting was the last for the summer.

**INS OF NEW YORK** - The final meeting before the summer break was held in June. Exh. topics were: modern - Independence Day, 1980-1985; ancient - Procurators of Judea; paper - kibbutz paper tokens; medals and tokens - synagogues; and miscellaneous - recent acquisitions.

**WESTCHESTER NUMISMATIC SOCIETY** - Gaza was the coin city study topic at the June meeting. It is one of the world's most ancient cities & is mentioned in the Bible as one of the five cities of the Philistines. Study of the city of Neapolis was held at the July meeting. Located in the heart of Samaria it was the chief city & shrine of the Samaritan sect. In Biblical times it was known as Shechem & figures prominently in several stories concerning the Patriarchs. In modern times it is known as Nablus.

**COMMENTS FROM DJS** - This issue marks the beginning of fall and the resumption of meetings of many INS clubs. This past year has taken its toll with fewer people attending meetings & participating. Just what is the answer? Does anyone know what these struggling clubs can do to regain their members? Please do your part for your club with your attendance and participation. The clubs need you and AINA needs you. Hope you had a great summer. Be well, be happy. . . . *DJS*

*Please use this form to sponsor a new member for A.I.N.A. You can cut this page along the dotted line and not cause any damage to the book.*

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